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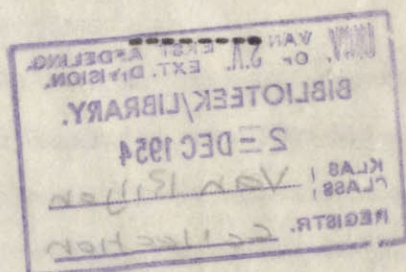
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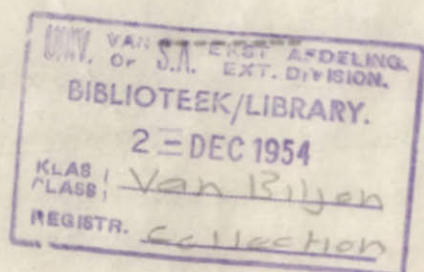
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Native Witnesses:

NATIVE ECONOMIC COMMISSION

MATATIELE OCTOBER 30th 1930 9.30 a.m.

THIRTYSEVENTH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, Chairman	
Major R.W. Anderson	Dr. A. W. Roberts
Mr. F.A.W. Lucas, K.C.,	Senator P.W. le Roux Van Niekerk
Mr. A. M. Mostert	Dr. H. C. M. Fourie

Mr. C. Faye (Secretary)

- 1) Joseph Lephaena (Basuto tribe)
- 2) John Mkangala (Hlubi tribe)
- 3) William Myakayaka (Basuto ")
- 4) Elias Thuso Moshesh(" ")
- 5) Modukai Baleni (Hlangweni ")
- 6) William Maqwelane Mazwi

examination continued:-

(Interpreted by Elijah Hlabedi Mhloni)

(Lephaena): Mr. Chairman and members of the Commission, I am going to speak about lobolo. Our lobolo is 20 head of cattle, 10 small stock, and a horse and a beast called mqobo.

CHAIRMAN: That is, the mother's beast?- Yes. We do not find fault with this dowry - lobolo; therefore we say it is alright as it is. All we are asking is that some consideration should be given in connection with Christian marriages; we would be pleased if we could be allowed to continue paying lobolo.

SENATOR VAN NIEKERK: Do you mean for the Christians?- What I mean is this, that even Christians should only pay lobolo and not marry according to Christian rites - a European marriage. A Christian marriage kills our custom, because if we go to court nothing is said about lobolo and judgments are given according to Christian marriage - and further, Christian marriages have got what is called divorce, but there is no divorce in connection with

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Native marriages. What I say is this, if dowry cattle have not been returned, these parties who marry each other do separate sometimes and the woman is still recognised as the wife of the man who paid lobolo for her.

CHAIRMAN: And when dowry cattle have not been returned?- They are still recognised as wife and husband.

But when dowry cattle have been returned?-
When dowry cattle have been returned it is a divorce.

SENATOR VAN NIEKERK: But there is divorce in connection with Native marriages; do you mean it is not so easy to get a divorce under Native customs?- It is very hard; it is not an easy thing.

CHAIRMAN: Will you continue please?- As regards working on the mines, so far we have no complaint. All we ask is that there shall be some increment paid to the labourers; and as regards food, the people who are working in the mines are sometimes given sufficient. All we are complaining about is the wages received by the people who work on the farms; the start is 10/- and it rises up to £1. That is all sir. The food they are given is porridge, which is not satisfactory; and there is no definite time specified for people working on the farms; they start working early in the mornings and stop work at, say, five o'clock. As regards segregation, I do not know what complaint there is, because we are living together in peace. Personally, I have no complaints. I think it is for them to tell what they mean by segregation. That is all I wanted to state.

CHAIRMAN: (To Mazwi): Of what tribe are you?-

(Mazwi): Hlubi. (Mkangala): Mr. Chairman and Members of the Commission, I am very glad to have this opportunity of standing before you and to give you the few complaints that we have in the locations. I am representing the

Native Witnesses;

locations, and the complaint I have come about is this: the residents of the locations say they are very much congested and that they have no grazing grounds. Before the farms adjoining the locations were fenced in, the people were always under the impression that they had enough grazing ground. Now that the farms have been fenced in, people begin to realize that they have no grazing grounds, and the cows feed together with the calves; they are not separated during the day. On that account we find it necessary to approach the Government because we are its people. We see that the result will be our death, because we are living on these things; we live on sheering sheep; we live on the milk from the cows - some of us have already started sending milk to the cheese factories; we live on oxen in connection with ploughing, and we have found out that a person cannot start ploughing at any time he wishes because the oxen are in a poor condition on account of the lack of grazing ground; we have got no milk to sell because the cows starve: and all this time the Government is asking us to improve ourselves. We find a difficulty in improving ourselves because all we rely on does not give us any progress.

Another complaint sir is this, that people go out to work and come back without anything in hand; they have to sell stock, and the stock they sell realises almost nothing because of the poor condition. That is all I wish to state.

(Moshesh): I should first of all like to greet you Mr. Chairman and gentlemen of the Commission; all the residents of Moshesh's location have asked me to send their greetings to the Members of the Commission. They rejoice that they are still under the mercy of the

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Union flag. There is nothing worrying us except lice - because the Government has stopped everything which could injure them. What

In connection with item two, what I wish to state with regard to (1) is this, I am asking that we should be given some land to use and out of the product we get from these lands, we to pay the Government.

CHAIRMAN: You to pay the Government for the lands? - Yes, for the lands that are given to us. There is no difficulty nowadays for people to pay for the lands they have got, because they no how the country stands, and because of irrigation they know how to use the soil. There are lands that have been taken away from the Natives because they did not know how to use them. At present they have some good knowledge with regard to the use of the soil - but they cannot get lands.

With regard to No.3 - landless native population I would say there are very many people - numbering more than 2,000 - some of whom left their homes with a view to seeking work, leaving their parents behind with stock because there was enough land. Some of those people who went away to work, on coming back with their earnings, found the locs congested, that there was overstocking and that the stock died because of the lack of grazing ground. The stock they bring from the farms thrive better on the farms there is more grazing ground there. There is a difference between a person who grows up getting enough food, a person who grows up with very little food - and that to these people going back to the farms or to the locations, or to live in urban areas, because the things they receive are very little as compared with their living. Nowadays a married Native has at least

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fifty pounds a year on his living; yet on the other hand what he earns is less than £20 a year. We have children that we educate in schools. There are schools where a person has to pay £30 a year, to say nothing about rail fare to these schools and pocket money that the child has to take with him when he goes to school, and to say nothing about the money that has to be paid for books, and to say nothing about the money that has to be spent on his clothing. We find that even chiefs - people who are under the Government - are unable to educate their children as far as they would like. Our grandfathers and fathers were able to educate their children as they wished. My father, during his lifetime, had about 2,000 head of cattle. Because people have increased, my brother, - the brother of Chief Mosheh - can hardly have today 100 head of cattle, because they die year by year. Every year he sells from 20 to 30 hides and he is afraid at present of buying European cattle because they die tremendously on account of the lack of grazing ground. The old people that we have at present who are educated, have not been educated from money earned at labour centres; they were educated from the proceeds of cattle that were sold. What we find is this, that our future life will be very hard; there will be no children educated because there is no ground. What makes people fail to pay their debts is this, because of starvation and the want of common necessities, a person leaves the store-keeper at his kraal with a debit of about £20. These people are not all doing one kind of job - some work on the farms; some go to the mines. Before such a person can pay his debt, starvation comes along and there is need for clothing, and all that he had in the way of stock is finished. Such a person is chased with a summons and is

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regarded as a person who does not pay his debts. These people have no intention of not paying their debts, but it is due to poverty. In former days, when a person went to work leaving two head of cattle behind, when he came back from work, say after a year, he found those cattle had increased to either six or seven. Nowadays, in springtime largely, small stock die tremendously. A person who had hopes to sell stock will find that stock has been eaten up by the ground. In the face of the world, the majority of people think that Natives do not like to pay off their debts; yet it is not seen that this is due to lack of ground.

With regard to item No.6 - rural Native areas; we cry about water; our life, both old and young, is injured through lack of water. In times of drought we drink water that is standing in a pool - that is not running; and when the rain comes we drink water which is fresher than that standing in the pool. In that way, we believe that that kind of water will injure our lives. The form of water I refer to as standing in the pools we get from the springs containing small tadpoles, and when a person drinks that water without first boiling it and drinks these young tadpoles, and cattle who drink that water will take three or four days before they can get water --- what I mean is this, that water in times of drought is very scarce and cattle that come to that pool will drink of the water and the cattle coming behind will not get any. That is another thing which causes starvation to cattle.

With regard to item No.8 - Native labour: what we find is this, that people are not paid as much as they are worth. Say, for instance, a person has committed a crime and is brought into court, he will be fined say £5,

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with the alternative of a month's imprisonment with hard labour; yet it is not considered that he does not earn £5 a month, and, for fear of going to jail, he will try and raise the £5 somehow and in order to find the money to pay his fine, he will work for either five or six months. What we find is this, it seems to us that this person should earn £5 a month, because he is given that alternative of a month's imprisonment if he fails to pay the £5. I reckon that applies to the Masters and Servants Act, mentioned in item No.15 (2). A person working for a master, when brought to court, is fined more than he earns a month from his master: and that comes back to this, that the person now becomes unable to pay the debts that he had incurred before he left his home. It is utterly impossible that people working together will never quarrel. People may be said to be good masters and servants, yet one day the master will cause trouble, and sometimes it is just the other way round - the servants despise the master. That makes him angry, because he sees his servants despising him. Well, I take these two things to be alike.

With regard to item 10 (2) also; there are people who go overseas for their education, and when they come back they are debarred from practising what they are. If a person has been taught a trade and wants to practice his trade, he is stopped; and that amounts to this, that one never knows how far a Native has been educated; such people, therefore, do not shew how much they know or what they can do. There are very many Natives who are educated who do not shew their ability or what they know, because the Government has not given them a chance or opportunity to shew what they are.

With regard to Item No.14: In the locations

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the matter stands in this form. There is a colour bar practised by traders. It does not matter whether a store is out in the location, the prices there are the same as the prices in the towns. When a white man buys from such a store, he will buy at the same price as he can in the towns; and then, with the Native, he has to pay more in such trading stations out in the locations - more than he pays in town. That shows that colour speaks. We have many trading stations in the locations, and this results in this, that even if a Native is able to put up a store, he is unable to do so because there are already many trading stations at a distance apart of five miles. Our people are advancing, and we are asking, therefore, that we should be allowed, as are Europeans, to have a store, say, next door to that of an European. Miles do not count for Europeans; one is allowed to have a store next door to another European. I am not referring to the locations now; I am referring to the towns and on the farms. What I mean is this, that an European may have a store on a farm. When there is a dividing fence, one man cannot have a store and another can. As Natives are not given the opportunities Europeans are, it means that they will never have stores.

Another thing is about people who come from the Native reserves - the locations outside - who come to towns; these people come to work in towns; they were living on kaffir beer at home, and immediately they come into town they are told to do away with beer, because once beer is found in the room they occupy - they may not be selling it, but having it for their own consumption - they are arrested. That means that such a person has to undergo a very great change in life. That person, if he were allowed to use hi

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own food, viz:- kaffir beer, he would bring kaffircorn from his home and brew kaffir beer for his own consumption in town; and because he is not allowed that, he will incur debts by going to the butchers shops and such places to get something on which he can live. It is very hard for a person who comes from the location and who has been living on beer, when he is in town, because he has to buy this and that for change of diet. When he has adopted that kind of living, buying this and that, he will be used to it, and on account of that, incur debts. People living in towns incur terrible debts because of the habit of living they have acquired in towns, - it costs them right up to 3/- a day. If this person were living on kaffir beer he would earn enough to pay debts that he incurred before he left his home. Europeans are allowed to eat whatever they want to eat; I always see them coming to work; they have never been stopped coming to work because they drink their own liquor. There is also this, a Native is not allowed to drink brandy - and once he gets it he takes too much of it; I was not referring to brandy in particular, but any kind of liquor; when once a Native comes across it he takes too much because he is not allowed to get it and is therefore unable to come to work. There are many people living in the locations who live on beer, and they do all their work; they take just enough beer to enable them to go about their work.

The last thing I want to make a statement about is the Municipal location which has recently been established here. The people living in that location pay very heavy rents; some pay a guinea, and some living in very small rooms pay 11/3d. That little room is not large enough for the occupant to make a fire in, to cook and to put his

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fuel in and have a sleeping place. A person who is occupying such a room and working in town, his wages are not even enough to pay the 11/3d. The consequence is that such a person will sell stock when he is at home in the location, to pay for his rents here, and will ultimately be afraid to go back to his kraal, because all the people will say, "You went away to work, and when you were away at work you sold all your herd at home and came back with nothing in hand; it would have been much better if you had not gone away to work".

Now, the second thing in connection with is this; the sanitary people take all the dirt from the town to near this Municipal location I am referring to and when there is wind blowing like there is today, the odour comes to these people.

DR. ROBERTS: How near are these sanitary pits to them?- About 150 yards away. Apart from that, the lavatories and W.Cs the location people use there are in the open; they are not in any way closed in, and the smell from them blows towards the people living in the location. When the wind blows from, say, the Cedarville direction, the smell goes towards the inhabitants, and when the wind blows from Fletcher's Neck, Basutoland way, the smell goes to these people from the sanitary pits. The smell of the blood from the Municipal abattoirs also goes to these people.

SENATOR VAN NIEKERK: Are they surrounded by smells -(laughter)?- Yes. That is all I wanted to state sir. (Myakayaka): First of all I bring greetings to the Chairman and Members of this Commission. I also wish to thank the Chief Magistrate of Matatiele who has caused us to have this opportunity of meeting the Commission today.

Native Witnesses:

lay before
so that we may ~~know~~ ~~fix~~ it the complaints we have.

The first thing I am going to state is this, in connection with the wages in the district of Matatiele. Natives are dying because the Government we have at present --- the Natives as a whole in Africa generally were labourers; ever since the beginning of railway construction in this country all constructions were made by the Natives; right up to the railway stations Natives were employed, and today the Government has deprived us of those privileges. I would like to mention that, when the Railway trains first came into Matatiele, I was engaged at the station as a porter. We were busy at work under a certain Mr. Scott when we were suddenly told we had to leave work; and looking at that we find that we Natives as a whole now have our hands tied, and we can do nothing for our living.

The second thing is in connection with the Bunga rate we are paying. We were told this when the Bunga was established, that the money we were paying was going to be for the benefit of our people in the locations, like we see the Municipal Council pay its servants. Our whole complaint is this, we have no work that we can do and all the monies we have paid do nothing for us.

DR. ROBERTS: You want them to come back to your part? - It does not matter whether I work and get this money back into my pocket, in the end I am going to pay it back to the Government - it goes back to the Government again.

The third thing is this - it is in connection with land. I think four speakers have already dealt with this, and I am the fifth. My complaint to the Commission is this, and the Chief Magistrate - it is in connection with this Land Act, particularly in connection with congestion. As far as I am aware, the Government is like this: there is

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not a single person under the sun who is not liked by the Government. I was 50 years in this district of Matatiele before this town was put up. I find this in this district, that there are people who get arrable lands and some who do not. What I say to this Commission and the Chief Magistrate is this, as the law has been changed, I am asking that there should be another system - that the system should be changed with regard to Natives acquiring arrable lands. The last speakers spoke about grazing ground - that the stock has no grazing ground. I also bear witness in that regard, in this connection - say William Myakayaka (the speaker himself) has got nine arrable lands; where do those nine arrable lands come from? What I ask is this from the Government, if a person is allowed to possess three arrable lands - one for kaffircorn, the second for mealies, and the third for wheat - as I have already mentioned. The Government likes everybody - I am asking the Government to go into this and see that each and every person is possessed of three arrable lands, and the Government will find out whether there are any spare lands; when that is done the Government will find that there is enough arrable land for occupation for the people and that there will be sufficient grazing ground.

DR. ROBERTS: Would you limit it to three? - Yes; personally I do. Every person should own three lands.

SENATOR VAN NIEKERK: Did I understand you correctly to say if the Government were to give you three pieces of arrable land, they would find there would be sufficient arrable land? - I go further and say this, that if the Government would only do that it would find that the people who are at present complaining would have each three lands, and people who have no lands would then be possessed of land, and there would even be more ground, viz:- for

Native Witnesses:

grazing purposes.

Do you mean by that that the allocation of land today is not suitable? - It is very unsuitable.

DR. ROBERTS: Have some of them got seven and nine lots? - Some of them have got eight sir - well, I will go further and say this, that there are also widows in the locations. These widows I am referring to are people who have been in this district for say fifty years ago, and those are the people^{to}/whom, in those days - fifty years ago - the head man gave lands according to how he liked.

Depending on whether he liked the widows? - Not the widows, but the husbands who are now dead. I would like to know when it will come about that the occupants of those lands will be legislated for. People who are ploughing lands are using those lands for which they have certificates of occupation.

There is another complaint, sir. We, living in this country, used to pay our taxes in July; well, at the beginning we used to pay our taxes in July and the messengers collecting taxes used to come out on the first day of January of the following year. We appreciated the action of the Government very much in that matter. The Government then did this: if a person did not pay taxes, the Government dispossessed him of the land that he used, and because of starvation that has been the result: when he is hungry he will try to get money and pay the Government. What I mean is, we are crying, we are given three opportunities - three months for paying tax; each location is given three months in which to pay it; but now what is being done is this, immediately after the expiration of the three months_x we were given, during the first week of the fourth month the deputy messengers

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are sent out to collect taxes and to attach our stock. We then only become surprised as to the way in which the Government is now treating us. The Government knows that a Native does not know where money is to come from; he only sees it when it is being given to him. He then thanks the giver of the money being given to him. We then ask ourselves this question: where does the Government think we get the money from, because some of us have still got to go out on sheering expeditions and pay the Government its taxes.

I have this to add, sir. I mentioned that there were already four speakers who had voiced themselves. I do not mean to kill what they have already asked for, viz: an increase of land. All I wanted to convey is this, that before anything is done, there must be preliminaries before the thing comes into operation.

In passing, I would also like to mention this to the Commission and the Chief Magistrate: we as a whole complain a great deal of wages. 20/- is not enough for a person who is married - who has a wife and children to support. It must be borne in mind by this Commission that all I have said concerns particularly the location in which I live; I do not know what is happening in the other locations. That is all I wish to express before you.

CHAIRMAN: Now, Joseph Lepheana, you stated that the Natives who work on the mines sometimes got enough food?- Yes.

Do you mean to infer that in some cases they do not get enough food?- I do not mean to infer that. I have occasionally visited the mines and to my satisfaction I found that the Natives were getting enough food.

Now, Mkangala, do many Natives from your part

Native Witnesses:

send milk to the cheese factories?- There are a few, but not many.

Those that do send, do they send a lot of milk?- They do not send a large quantity to the factories; the people at the factories want more; they ask for more.

MAJOR ANDERSON: What do they get paid for that milk?- They are paid according to the weight of the milk they bring to the factories at the time.

Can you say how much a gallon?- I must say this sir, that I have not personally gone there and I do not know how much they are paid per gallon.

CHAIRMAN: Now, Elias Moshesh, do the stores in the reserves give much credit to the Natives?- I must say that traders give us as much credit as will satisfy our cries to them, because it comes about like this; sometimes the trader refuses to give us credit, we point out to him our difficulties and ultimately he sympathises with us.

You mentioned a case where a Native owed a trader £20; are there many cases where Natives owe traders so much money?- There are cases I know of, of people who owe the traders £20 - sometimes more and sometimes less.

But are there many cases where they owe them as much money as £20?- There are many.

Do you consider that the credit given by the traders is a good thing or a bad thing?- I consider personally that it is a very good thing that the trader should give credit, because if he does not naturally we are exposed to debt, because I have got no place where I can go and get a loan of money to wipe away my difficulty. There is no foundation which is laid, particularly for Natives, where they can get advances of money.

Now, that money has to be repaid?- Yes.

Native Witnesses:

How do they succeed in repaying so much money?- Some of our people go away to work with the idea that when they are away at work they will get enough pay to liquidate the amount they owe. Unfortunately for these particular individuals, when they are away at work, some of them take ill or die - unfortunately owing to mishaps that come, a person dies, or say, for instance, he goes to jail, and the time that was given him within which to pay the amount passes; when he is away at work he meets with unexpected setbacks.

When that time passes, what does the trader do?- When the man dies?

No; when the time passes without his having paid his debt?- Immediately the time elapses for him to pay, the trader issues a summons against him and before this man gets employment and can pay off as much as he can, the trader issues a writ and attaches all his belongings.

Do you not think it is an unfortunate thing for a man to be in that position?- I do not reckon it is bad for the traders to give credit to the Natives, because at the time the Native asked for credit he, the Native, has this impression in his mind, that he will sell his stock in good condition and repay the debt.

How long does the trader allow for payment; what is the time within which a Native is allowed to repay?- From three to six months.

Does the trader charge interest on the money?- What they do is this; they give us the goods we ask for without any reduction in price and, when the trader issues a summons against us, he includes in the summons interest that he never spoke about.

How much interest?- Some 8 percent and others 10 percent.

Native Witnesses:

Yes; but now 8 percent for what period?-

It does not matter whether it is three months that he gave him, he asks 8 percent.

He adds 8 percent or 10 percent on to the debt? - Exactly, sir, including the money for the demand that he caused to be issued against him.

Do you know how to reckon 10 percent on to the amount they owe? - Yes, I know.

If you owe the trader £10 and the trader charges 10 percent interest, how much must you pay? - £11 sir.

Yes, but for how many months; if the goods that you buy are marked 10/- and you pay cash when you buy the goods, how much do you pay for the goods? - In the majority of cases I pay 8/-.

Do you not, in some cases, have to pay 10/- when the goods are marked 10/-? - It does not happen that I pay 10/- when the goods are marked 10/-; I always pay less.

And when you get credit, do you pay 10/- then? - If I take things on credit I pay more than 10/-.

And also 10 percent interest? - This interest I must say, comes about in this way: if the time elapses that was given, then you pay interest.

MR. LUCAS: When you buy goods on credit, does the storekeeper say to you, "If you have not paid at the end of three months I am going to charge you 10 percent", or does he say nothing about that? - The trader never mentions that he is going to charge me 10 percent if the time has expired for my paying this account.

SENATOR VAN NIEKERK: In giving the Natives credit, does the trader not encourage the Natives to buy things that they do not absolutely require? - Personally, I say he does not encourage Natives to take credit; the Natives themselves go to the trader and cry to him.

Native Witnesses:

But the fact that he can get credit, does that not encourage the Native to buy things that he absolutely does not require?- I say no, sir. Traders are always willing to help and they go so far as to stop a man from asking for a lot of things from them.

Will you tell us the things that Natives buy on credit?- A person goes to a trader and asks for, say, a bag of mealies, or goods for his personal use and that of his family.

What sort of goods - clothing?- Clothing, sir; a blanket, a pair of trousers, a pair of shoes, a hat; so that when he goes away to work he leaves his children amply supplied.

MR. MQSTERT: You have made a statement that it costs a Native £30 a year to educate his children?- Yes, sir.

How many children - £30 for each one?- £30 per head, sir.

And you consider that every Native should earn sufficient money to be able to provide for education alone for his child £30 a year?- That is what I expect, sir.

That a man should earn sufficient money to educate every child - £30 per annum, let alone all other expenses; do you really mean that?- Yes, sir.

You are a Chief, are you not?- I am a child born of the Chiefs ---.

Was your grandfather old Moshesh?- Yes.

The Moshesh's are very rich people?- They were before the country became congested and smaller.

You can afford to pay £30 today for a child, can you not?- I cannot afford to pay £30 per year, sir, because of the wage I get.

How do you make up that £30 a year for school only, because you told us that is, let alone pocket money, clothes sweets and what not for the children; how do you

Native Witnesses:

make the £30?- I think the £30 is for the provision for the child that is going to school.

Where does the child go to school; are you referring to when you have to send your child to receive higher education?- I am referring to institutions such as higher schools.

Can you make a statement like that to the effect that all the people must be like that?- The majority of the people have this in their minds, that their children should be sent to school, and I must say there are thousands of pupils in the colleges who are natives. When I was at school the Natives were only about 50 in number.

I only wanted to know how you make up that £30?- This amount of £30 I am arriving at as being for board and tuition combined.

Do not you recognise that it is only the outside exceptional Native who can expect anything like that?- I must say this, sir, that there are very many Natives who have got that desire in mind.

That is exactly what I am driving at, and you as a chief should not say that they must all be like that. Now you made a statement about the soil being given out on a sort of share. I did not quite understand it; did you mean on a share basis?- No, sir.

You said something about the Government giving you soil and for you to pay for it; did you mean it had to be on a sort of share basis?- I say this, sir, that the Government should buy ground for us, we to refund it, the money it has paid for it.

The Government buy a farm and they say, "Look here; you will get that portion, and you will get that portion, and you will get that portion"; do you then want to pay the Government a rental for these portions or do you

Native Witnesses:

want to buy it back from the Government?- All we ask is this: say this is a farm (indicating), the Government buys this farm for us and says nothing about the balance; the Government will pay all it can at that time and tell us the balance; we then pay it the balance and after that work for the money it paid before the balance.

Oh, the Government buys the farm and sort of re-sells it to you; is that what you mean?- Yes, that is right, sir, that the Government should buy the farm for us and we to pay it.

DR. ROBERTS: Do you know that that is done today?- I did not know that, sir.

Have you never heard of it being done?- I have not heard anything about its being done.

Well, it is done?- Personally I know nothing about it, sir.

MR. MOSTERT: You made a statement that there are more people than cattle?- I did not say the people numbered more than the cattle.

The statement you made was that there were few cattle and too many people?- What I say is this, we have not got many cattle, but there are many people more than cattle.

DR. ROBERTS: (To Moshesh): Are you protesting against the Government's rule against lice; is that what you are protesting against?- I am speaking Sesuto language, and in Sesuto, when a person says, "We are living well with the exception of the trouble of being bitten by lice", we mean this, that we are all living in peace because there is not a single soul who has got no lice about him. (Laughter).

Do you know of any case where the Government took away the land because it was not well used?- I did not say that, sir.

Native Witnesses:

What you said was, the land was taken away from the Natives by the Government because they did not know how to use it?- It is a misunderstanding sir; what I meant to convey is this, that there are Natives who own^{ed} farms and those farms were eventually taken away from them because they were not able to pay for them.

Do you know of any man who has gone overseas, been educated there and then refused a position?- Yes, sir.

Who?- Advocate Mangena.

Well, he was accepted by the Courts?- But he left the territories - these parts - and went to the Transvaal; that is where he was accepted, but not in the territories.

Are you sure of that?- I have that impression or believe it, because his whole idea was this, that he should practice in the territories.

He is a full advocate now and practising?- I am aware of that, sir.

And you do not know of any doctor do you, who has been refused?- I know of no doctor who was refused in the territories; I know of doctors who were admitted to practice in Basutoland.

SENATOR VAN NIEKERK: Do you fall under the Council system; is there a council in your location?- We have a council, but I am not a member.

Does not that council spend money in connection with the improvement of the location?- The councils spends money on certain roads only.

You have been complaining about water; have you applied to the Council to improve the water supply in the location?- I have not up to the present approached the Council in that regard.

Have you an agricultural demonstrator in your reserve?- There was.

Native Witnesses:

Why has he left?- He left because of transfer.

Did that demonstrator help your people; did they listen to him?- I say yes; but the reserve in which I am living is very fertile and it does not necessarily require a demonstrator to shew people how to work the soil.

You have a fertile reserve, eh?- Yes.

You are not satisfied with that; you want more land?- There are very many people residents in the reserve, sir.

I want to ask you whether you think it necessary that every white and black man must have a piece of land on which to make a living?- Each farmer has his own farm on which to live, and the Natives in bulk are given just some ground on which they have to live. I am almost sure, sir, that in the reserve where I am living we are about 5,000 people living on that small portion of ground. It does not matter whether the ground is fertile in that reserve, there are so many occupants there that the ground is not sufficient for so many.

When you said that "colour speaks" in the trade, did you mean that the traders are robbing the Natives - charging them too much?- Yes, the Natives are charged more than the white people.

Are you sure, if I went to the location now to buy a packet of cigarettes, I could buy them cheaper than a Native could buy them?- You will pay less.

(To Mayakayaka): You said Natives can do nothing for a living, that that was one of their difficulties. Is not there scope enough if Natives want to go and work on the mines, sugar plantations and wattle plantations and that they there get good wages?- The Natives can go to work under contract to labour centres, but not out of their own free will.

Why not?- Not all of them wish to go to work

Native Witnesses:

under contract, and the only reason is this, if ~~the~~ a person goes up under contract, he is not treated like a man who went up to the labour centre willingly or voluntarily. *

Are you sure there is a difference between the treatment of a labourer who has been engaged by a labour agent and a man who goes willingly? - With regard to the Robinson Deep gold mine and the Ferreira Mine and the Langlaagte Mines, I was one of the first persons to go to them when they started, and there is a very big difference at present.

What is the difference? - The first thing is this: you are recruited by a labour agent in Matatiele; this labour agent has recruited you and sends you forward, and when you are there you are under the management of some other European who does not care whether you have a soul or are a living person. All they are looking to is this, that you sign an agreement down here, and when you are up there you are bound to do all they want you to do.

Now is the man who goes willingly to the mines treated differently? - He is treated in the same manner, because it does not matter whether he is a person who has been working in the mines before; the first time he goes underground, all he is working for is porridge.

You spoke about the Council and said you were not satisfied with the Council's system. I did not understand you exactly. In which way are you not satisfied? - It is this: when the Bunga rate was levied - which was 10/-, we were told that with the 10/- there were improvements to be made to every and each kraal on the mountains and that a particular noxious weed would be eradicated. It was said that the Council was going to hire people who were going to extirpate this weed. Today, when we are looking forward to what we were told, the Government has turned, and we are

Native Witnesses:

being eaten up for these noxious weeds: We paid money for the extirpation of these weeds; but they have brought us to law where we have been punished for not eradicating these weeds.

MR. LUCAS: I am not clear what your grievance is about recruiting. Are the promises that the recruiters make kept when the Natives get to the mines? - I say this, the promises that are made by the local recruiters are not kept when the labourers get to the Rand, because, as I said before, a person who has been working on the mines before, when he gets there under contract, is caused to work for porridge.

What promises are made here that are not kept up there? - Personally I have not taken a contract with a labour agent. The promise that is not carried out when a person has gone forward is this, for one thing, - a person is promised here that, when he gets to the mines on the Rand, immediately after he gets there, the first time he goes to work he is paid for the work he has done from the first day, but our people go up to the Rand, and when they are there they are under the charge of Shangana^a and Europeans who are not here when the promise is made.

What difference does that make; do they not get paid from the first day they work? - They are not paid sir; a person is engaged today, goes up to the mines, and for the first day he works he is not paid.

Why is he not paid? - That lies in the hands of the particular individual; sometimes a person works for two or three days without being paid: he only works for porridge.

Did that happen to you? - At the time I was working in the mines I experience that many times, but it did not occur to me; I saw it in regard to some other labourers.

Native Witnesses:

When did you first go up?- It is a long time ago, sir; I mentioned certain mines that were started at the time.

Under which recruiting organization did you go?- I never went up on contract, but I went up with people who had joined.

Did these Natives who did not get paid for the first day lose their ticket because they were lazy, or for some reason like that?- It was explained to them just in the way you are mentioning it - that these people did not complete their work or did not do their work well, and therefore they were credited with porridge.

They did not get their tickets signed for the first day's work?- No.

MR. MOSTERT: You say it was some other boys; were they hammer-boys, tramming-boys, or what were they?- Labourers that were working underground.

Did the boy that did not get his ticket, or, as you say, worked for porridge, do hammer work, tramming work, drill work, or what did he do?- Drilling boys, when they did not complete what they were given - say if they drilled ^{bad} up to five feet - lashers and all workers.

If you have been working on a mine, you will know that a drilling boy gets a probationary period for which he gets paid, and thereafter he has to do his six feet - what they call six feet; that is three feet. If he does not do his three feet he gets a loafer's ticket; you must know that?- I do not know that a person has to start learning drilling - that he is given certain days in which to learn.

I thought you worked on the mines?- Yes.

What were you on the mines?- I was drilling.

What did you do; did you get a loafer's ticket?- Personally I did not get a loafer's ticket because I had not

Native Witnesses:

contracted myself.

The boy that you spoke about working for porridge, is the boy who gets a loafer's ticket, is he not? - Yes, sir.

DR. FOURIE: (To Lepheana): The Natives who marry according to Christian rites pay no lobolo? - They pay lobolo.

DR. ROBERTS: In cattle? - Yes, in cattle.

DR. FOURIE: Is there a tendency in this district to pay money instead of cattle, or part of the lobolo in money - not only the Christians; I mean all Natives? - Money is paid and is paid as representing cattle.

In what proportion? - It is a matter of agreement people differ; some accept £2 as representing a beast; others £3 and so on.

Do they sometimes pay the whole of the lobolo in money? - No sir.

They always pay in cattle? - Yes.

SENATOR VAN NIEKERK: You say your lands are very fertile here; do you use an artificial manure? - We do not.

Have you ever tried it? - Never.

Have you seen the result of the farmers using artificial manure? - I have.

Do their crops grow better when they apply manure? - My experience is this, that on bad ground, when artificial fertilizer is used, the farmers derive better benefit, but on good ground they do not. My experience is this, that on good ground the stalks of the crop grow very high and the frosts come in before the crops mature.

They grow too luxuriantly and do not bear too well; is that what you mean? - They grow very high, they form cobs, but the frosts come in before the mealies mature.

MR. LUCAS: (To Moshesh): You said £50 a year was necessary for a Native to live properly; how do you calculate the £50? - There is the father of the children

Native Witnesses:

his wife - the children - five or six; there is soap to be bought for the family use, paraffin oil, matches, tea, coffee, sugar, salt, slates for the children going to school, books, pencils, school apparel, the dresses they use at home; the parents' clothing, the wife's dresses for special feasts, Sunday wear, clothing for certain festivals, and the clothes that a husbandman uses when he so desires. All those things bind a man to have them because of civilization, as the Government drives us to it.

SENATOR VAN NIEKERK: Do you include silk stockings (Laughter)?- All those things.

MR. LUCAS: How many cattle have you yourself?- I own no hoof, not a single beast.

Where did your children get milk from?- From cows belonging to my elder brother.

How many cattle has your elder brother?- I said, because they died year by year, they are less than 100.

Why have you not any cattle?- My cattle died.

CHAIRMAN: Now, William Mazwi, what have you to say?- (Mazwi): In my greetings I include appreciation of the gentlemen who have come down to hear our complaints.

What is your occupation?- I am a teacher. I have a few things on which I would like to say a few words. Although I have got the document before me telling me of items that have to be discussed, I got it very late; that is due to my being far away from this town. Firstly, in connection with item No.1; sometimes we do not follow Native customs; we cut them out because we are bound to do so as civilization has to go side by side with Christianity. When a person discards civilization and Christianity, he does not become anything under the Government under which we are living. We are asking that Native customs, with which we cannot do away, should not be discouraged. Amongst those

Native Witnesses:

customs I would mention lobolo, because it is one of the customs which provides one with a wife. According to the Xosa custom, if lobolo has not been paid for a woman, that woman is not worth much; she is not worth anything. To prove that fact, I will say this, that there are many people who get wives from towns, and in the majority of cases you will find that those people ultimately discard them. On the other hand, you will find that, according to us Natives, when lobolo has been paid for a woman, it is a very hard thing for this woman to be thrown away, even though she has misbehaved herself; and when her husband has died, because of the lobolo that has been paid for her, it is a very hard thing to throw away this woman - she must be kept by the family.

With reference to Item No.3, there is only one thing that worries me, and that is this, I would like to know how people who are sent away from farms and so on are told to go back to the locations; the locations are full up; where have those people to go to? Could the Government not provide some ground where these people, on being driven away from the farms and towns, could go to? I say this because, in connection with these people, there are some born on farms who have grown up there, and when the time comes for such a man to be sent away to a location, he does not know to which particular location he is to go back.

I would like to say something now with regard to Item No.6. People are called a tribe; people are a tribe because of the Administration. I remember very long ago when the white man came into contact with the black people, the black people had their chiefs and leading people - and that is the thing that troubles us a lot, when we find at times we have no chief amongst us. I

Native Witnesses:

mention this particularly because, personally, I am worried because the Hlubis in this district of Matatiele have no chief of their own, admitting at the same time that efforts have been made that their should be a chief, but unsuccessfully; and I am asking that there should be more efforts made.

With regard to people in charge of other people - a head man for instance; there is a very great complaint. It is very hard for a person to be faithful if he is poor. I am mentioning this, Mr. Chairman, because I am complaining or dissatisfied with the wages or salaries that are being paid to head men. It amounts to this, that when a person once becomes a head man he will be poorer than when he is not a head man and goes out to work on the mines; the headman himself feels ashamed of mentioning what salary he gets.

DR. ROBERTS: For the purposes of a record you might mention what the salary is? - £3 to £4 a quarter; and the Government expects such a person to live on that salary and still be faithful and not go so far as to steal. These salaries would be endurable if the Government had not said that headmen and chiefs should not be given presents by their followers. At present it is very hard for any plebian to give a present to his headman, or even if a headman asks for some gift from him he is afraid, because by doing that he is exposing the headman to be liable for a crime. I do not know when and where that law was passed that our chiefs and headmen should not receive anything of any description from us, their followers. We are crying a lot about this.

SENATOR VAN NIEKERK: Are you quite sure there is such a law? - I am sir.

DR. ROBERTS: Is it not only an instruction from the Native Affairs Department, and not a law? - It is

Native Witnesses:

a proclamation; I forget the number of the proclamation but it is somewhere round about 1923. I am saying this because there is a headman in this district who has been charged with accepting such presents. What I am asking is this, that the Government should increase the salaries of the chiefs and headmen, or otherwise allow headmen to receive presents in the way I have mentioned to this Commission.

In connection with the administration and distribution of arable lands, personally I am satisfied with the system in operation. I do not dispute what has been said by one of the speakers, who has given evidence to the effect that there are people who own, say, ten lands each. I think the only remedy in that connection is the strictness of the magistrate in giving instructions to the policeman who goes out to allot lands, and the instructions given to the headman as well. If people asked that the system now in existence should be altered, the whole thing would come to this, that the district would be surveyed - and that they do not like.

MR. LUCAS: Why; is it because it is too expensive? - I won't go to the length of saying it is expensive; all I say about it is this, that the people will not give due respect to the heads - the headmen and chiefs, because the respect they give to the headmen they give because they know he is the head of their people, and once the district is surveyed, the headman himself knows he has no say in connection with that part of ground given to the particular individual in occupation - and that makes people to not care for the headman.

The Commission adjourned to 2.15 p.m.

Native Witnesses:

(On resuming at 2.20 p.m.)

CHAIRMAN: Will you, Mazwi, continue with your evidence please? - (Maswi): Speaking about the headman's salary, personally I believe that the Government desires to have educated people as headmen. It comes about in this way, the son of either a chief or a headman - the son who has been either a carpenter, schoolteacher, or in any other occupation - the son of a headman is able to get a good salary for his work, but when he becomes a headman he is reduced to getting, say, £3 a quarter. I have instances I can put before the Commission. There is one, that of John Pakhane, who used to be a teacher before, and because he was the son of a headman, when his father died he was bound to take up the duties of his late father and consequently received £3 a quarter. I will go further and mention one, Benson Ludidi, who used to be a carpenter before, who has taken up a headmanship today, and who is only paid £3 a quarter.

DR. ROBERTS: Where is this Ludidi? - In the district of Matatiele; he was educated for his carpentry at Lovedale. I will go further and say that our Headmen should be paid better so as to avoid extortion; I will go to the extent of saying this, that so far as ~~xxx~~ gifts and general contributions which are given to headmen are concerned, they are not fresh or new things that are done by Native people today. I wish to say this and to impress it upon the Commission, that our wish~~xxx~~ is that our headmen in trying cases should have the authority to inflict fines and have something by way of benefit from this.

Now, with regard to overstocking; I do not want to say much about that item. There is only one thing that I am crying about and it is this, that animals or stock increase and people increase also, but the land does not increase.

Native Witnesses:

There is another point. That is in connection with liquor; it is a very important point and one that people are crying out about. On account of the liquor proclamation, the more honourable natives find themselves accused of serious crime; the liquor question spoils many an honourable Native, because they want liquor and they are not allowed to get it. If this Commission is here for the purpose of helping us, will they please recommend the exemption of Natives in the Transkien territories, the same as is done in the Colony.

With regard to item No.9; I will now speak about the Native Poll Tax. There is something which makes us cry a lot, and it is this: we are bound sometimes to take our grain to the traders' stores because we cannot do anything else. When you get to the trading store, you are given a slip of paper which amounts to this, that you must buy from this particular store and not from any other trading station; you are not given cash for your grain, and that makes us cry a lot. We are asking this Commission, therefore, to do all it can to cause us to get hard coin for our grain. There is also another cry; it is this. When we go back to these stores to buy the grain we sold to them, they want us to pay spot cash, and nothing else for it. It is a very rare thing for a Native to be trusted to the extent of being given credit at a store.

I think the point I am now explaining is just the same as the credit system mentioned under Item No.9 (5). What I want to say, sir, is this, in connection with the question of debts; a person sometimes is bound to, even though he does not like to take a debt. Although my teacher, Mr. Pope, gave me the statement I have already uttered, we are sometimes bound to incur debts because of low wages.

Native Witnesses:

Therefore, I think it would be better if we could only be allowed to have on credit, say, such things as clothing, grain, vegetable seeds and all the common necessities.

With reference to education: there are many things in connection with education that we are complaining about, although the whiteman has here helped us a lot. We have this trouble, that our children - no matter how quick they are to learn, they are not allowed to go to the extent of going to the normal classes unless they are over and above the age of sixteen. Personally, I find that this is a sort of drawback and it keeps back the Natives from progressing into civilization. My opinion is this, that, as we are living in the whiteman's country, the Native would do better if he could only advance in education. I would like to know this: are Natives who go overseas, say to America, for education treated as are white people? The American Negroes get all the advantages; do these American Negroes getting all these advantages not help the white population by the education they have got? Is it not helpful to the white population that the American Negro has got this education? I think the Native in South Africa and the Union should be given just the same privileges.

There is this, in connection with education - in connection with people who have been taught a trade and occupation; I am asking this Commission that it should please cause Natives who are educated to receive wages or salaries commensurate with their education. It does not matter whether a Native has been educated and has qualified himself in a certain profession or occupation, simply because he is a Native he is going to get a low salary. I am asking that the Government should be more severe in connection with crimes committed by Natives.

Native Witnesses:

MR. LUCAS: By Natives, or against Natives?—
The Government should be more severe on the Natives committing crimes. That is all I wanted to state, sir.

DR. ROBERTS: What is the age at which you would allow a teacher to go forth to teach - at the lowest stage?—
At 18, I think.

Why do you object to his entering at 16?— When a person goes in he takes three years for the course, and they say he cannot take the course until he is 16, - which means he would be kept there until he is 19.

Do you consider at 19 a girl is quite fitted to go out to teach anywhere?— For a girl it may be a little different sometimes, because it is really no good for a Native girl to go too far from her home; but I do not think there is anything wrong with a girl taking up an appointment at 18. The next thing is she is engaged; after the poor parent has been struggling hard to educate this girl, this girl gets engaged. If the girl has done teaching at a younger age, perhaps she would be able to give her father back a little of that which he has spent on her. I understand that Native education is different from European education.

No; it is the same examination. Do you think, if you got back the chiefs, that they would be better than the council system? You said you wanted the chief x restored?—
No, sir; whilst the council system is there, I rather desire that the system of chiefs should go on helping along the council system.

If you were appointing a chief of the Hlubis yourself, if you were Prime Minister, whom would you appoint?—
I am not prepared to answer that question.

MR. MOSTERT: You say that you would propose that a Native should be paid according to his education?— Yes.

Native Witnesses: Chamber of Commerce:

Where would you begin; would you make it so much per standard - or how much? Say, for instance, he has only got to Standard III, what would you pay him? - I am of opinion that, up to and including Standard VI, they should be taken at certain rates of pay.

At what rate? - Well, the ordinary rate of about £2 or £3 a month; I think that would be fair; and, as he goes up, so the wages must go up per standard, if he goes to Standard VII, VIII and so on.

Mr. Hyman Morris (Chairman, Chamber of Commerce),
Mr. Cyril Wakeling Gray, (Vice Chairman, Chamber of Commerce),
Mr. Leonard William Yates Joffe, (Member, Chamber of Commerce),
called and examined:-

CHAIRMAN: I understand you wish to give evidence on Item No. 11 on the list of subjects? - (Mr. Joffe): I think we withdraw that.

Will you deal with such points as you desire to deal with? - It has been brought up at our Chamber of Commerce Meeting that the educated Native has great difficulty in finding employment. We have applications daily from Natives who are fitted for a better class of employment than the ordinary Native. We cannot absorb them all here; we can take a certain amount but no more.

In what sort of occupations are they engaged? - Those that apply?

Those that are in employment here? - Well, round about here, of course, the mainstay is farming.

The educated Natives? - As a rule most of them are teachers, and then come the assistants in the stores.

DR. ROBERTS: And law officers? - Yes, they take a certain number, but no more.

CHAIRMAN: What sort of work do they do in law offices? - (Mr. Gray): Their chief function is to do the